LILA SHUKA BILYAMANGALA AND HIS KRISHNA KARNAMRTA GRANTHA

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INTRODUCTION

Lilashuka Bilyamangala lived at the end of 8th or at the beginning of the 9th century. His original name was Bilyamangala only. Lilashuka had been added later to his name before his name. It is said that the word Lilashuka had been inserted by his Gurudeva & Acarya Somgiri on account of his merit in describing the loving Lila or sports of Krishna. However Bilyamangala also calls himself Lilashuka in the concluding verse of his first Sarga of his book Krishna Karnamrta.Krishna Das Kaviraj Goswami, by way of explaining the first sloka of Karnamrta records the traditional account of the life of Bilyamangala in his commentary Sarangaranga that Billymangala was a renowned scholar and lived on the eastern bank of the river Krishnabera in southern India. He was a very famous poet at that time.

BILYAMANGAL AND HIS EDUCATION

Bilyamangala was a son of a pious Brahmin. His father at his boyhood sent him to a school for study. But he did not attend the school regularly rather roaming here and there. At one time his father came to know all of these and called him back to home. Everyday his father cried to Krishna for his improvement so that he becomes at least a devotee of the Lord, but in vain. But by the grace of the Lord later on he becomes a famous poet.

BILYAMANGAL AND CHINTAMANI

Bilyamangala used to walk everyday in the evening on the bank of a river Krishna. One day he saw a very beautiful woman. He asked her name and come to know her name as Chintamani and resides on the other bank of the river. Chintamani was a prostitute. Then Bilyamangal used to visit her everyday by crossing the river by boat. One day his father died. He buried him with the help of neighbours and after that decided to visit Chintamani even at that date, Chintamani came to know that Bilyamangala lost his father on that date. She charged him by saying that how can a son do such thing? Bilyamangalaa replied that it is not possible for him to pass even a day without close association with Chintamani. One day came when Bilyamangala had to perform religious rites for his father. He hurriedly did the same and in the evening started to go to Chintamani.But Alas! storm started and the river was roaring with big waves. As such no boat was available for crossing the river. But Billamanga was mad for Chitamani and he jumped into the river. After sometime he got a dead tree (he thought so) and with the help of this he reached the other bank of the river.

He then tan quickly to reach the Chintamani’s house. But due to storm Chintamanti closed her doors as well as the windows. Then he climbed to the 1st floor of the house where

Chintamani resides with the help of a so-called-rope (as he thought so), Chintamani saw him and asked him how it was possible for him to come to her house during this stormy weather .Bilyamangala told her that Chintamani sent a dead tree so that he could cross the river and after that she also threw a big rope for him to climb. Chintamani astonished to Bilyamangala's madness. She then saw heirs that was not a rope but a big Azagar snake which was rolling from the upper stair. Then she went to the bank of the river and saw Bilyamangala that she did not sent any dead/dried tree, instead it was dead body of a man by which Bilyamangala could cross the river. Chintamani then advised Bilyamangala that if he could think of God as the good as that of Chintamani he could, perhaps meet the God Himself. She then gave at the hand of Bilyamangal, an idol of Gopal and advised him to go to Vrindavana for his purification and to become a devotee of the Lord.

BILYAMANGALA MET A VERY BEAUTIFUL WOMAN

Following the advises of Chitamani Bilyamangala started to proceed to Vrindavan. But on the way he saw a very beautiful woman. The woman was the wife of a very rich merchant. He followed her and went to the merchant's house . Finding the Gopala at his hand the merchant and his wife think of him as a great vaisnava. They arranged different foodstuffs for him. But Bilyamangala set a condition that if the merchant sends his wife to Bilyamangala at midnight then only he would take any food stuff in her house. The merchant and his wife astonished by hearing such a conditions. Both of them discussed the matter and came to the conclusion that merchant's wife would get meet Bilyamangala at midnight in his room. The beautiful women came to Bilyamangala at midnight But at that time Bilyamangalaa remembered the advise of Chintamani. He refrained from even touching the beautiful woman.The woman asked him how to serve him. Bilyamangala, then requested her to bring Kanchi. The woman did the same. Then Bilyamangala thought his eyes are the notorious enemy towards the path of devotion. And thinking so he entered the Kanchi is his eyes and thus became an blind. He cried for Krishna again and again.

BILYAMANGALA BECAME BLIND HIMSELF

The merchant and his wife became very was much astonished. Then they gave him a stick and bring Bilyamangala on a high road so that he can proceed to Vrindavan.

BILYAMANGALA PROMISED HIMSELF NOT TO TAKE ANYTHING EXCEPT KRISHNA

Bilyamangala proceeded towards Vrindavan. On the way he continuously recited poems about the past times, and different lilas of the Supreme Personality of Godhead Krishna. At one time he reached Vrindavan. On the way in Vrindavan many people offered him different foodstuff but he did not take anything. Then He became very thin from continuous starving. Krishna,the merciful Lord, one day came to him in the form of a small boy with a glass of

milk and requested him to take this .But Bilyamangala refused and said he would not eat or drink anything except from Krishna to feed him. Then the Boy showed him this real form and purified the eyes of Bilyamangala.

BILYAMANGALA BELONGS TO VISHNU SVAMI SECT OF VAISNAVA

Bilyamagala at first, was a Shankarita followers - before his conversion to Vaishnavism. This may be proved from his own writing. Another verse to the effect quoted He says he was an A Daiva in Chaitanya Charitamrta,(Madhya Lila 24.128).In another verse he seems to abuse Mukti by way of praising bhakti. Moreover Vallava-Acharya , tells us that Bilyamangala belonged to the Vishnuswami sect. It may be possible because at his time, neither Ramanuja sect nor the Madhava sect had yet came into being and secondly, the images of Nrsinhadeva is the official deity of Vishnuswami sect and Lilashuka had bhakti on this deity also.

SUBJECT MATTER OF KRISHNA KARNAMRTA GRANTHA

We have to admit that Krishna Karnamṛta is perhaps the book which clearly describes the love of Radha for Krishna(the next book on this cult in Jayadevas Git-Govinda).The subject matter of our discussion is the vaisnava poet Lilashuka Bilyamangalaa's book, Krishna Karna Mrta. There are two kinds of Bhakti -Vaidhi and Raganuga.The latter is spontaneous and selfless love of Krishna to whom a Rupanuga devotee is attracted merely on wearing of His sweet and loving character; desiring intensely to cutivate love for Him. Regardless of the scriptural injunctions which cause a Vaidhi devotee to feel very humble and distant from God when he holds in respect and love.

It is the nature of Raganuga love to draw the devotee into close fellowship with God, whom he regards as an intimate friend mate. On the other hand Bhakti may be cultivated as servants, as friends, parents and sweethearts. This is called Baidhi Shakti. Radha-Bhakti in form of lover and the beloved is the subject of Krishna-Karnamrta. The Radha cult is mentioned from the first time, so far as we know in Krishna Karnamrta of Billyamangala. It is an wonder that the conception of the Hladini Aspect of God's shakti was transformed into Radha cult in the sect of Vishnuswami, sometime before the Bilyamangala, who has simply expressed it in his writing. Bilyamangala, at first discussed the character of Krishna’s beauty of Vraja in the first 105 shlokas. Sri Radha has been described in the next other shlokas as the great gem of all transcendental Vraja can delight Krishna except in strict obedience to Her (Radha). In short the author showed the supremacy of Radha over Krishna in all aspects (verse 106 of the book).

KRISHNA KARNAMATA AND GAUDIYA VAISHNAVISM

The Gaudiya Vaisnavas never indulge in their devotion to Krishna without obedience to Radha. Her Krishna querelled with Radha. In this case all Gaudiya Vaisnavas like to leave Krishna in favour of Radha. Krishna Karnamrta , is perhaps the first authentic book which expressly established Radha's supremacy in the love-sports of as we find in verse No. 106 of the book. The Gaudiya Vaisnavas has accepted this idea. As for example, Srila Rupa Goswami in his Upadesamrta seems to re-echo and develop the above idea in saying,"The Jnana are better than the Jnanis, and of devotees, those who are devoted to God by prema (selfless love) are most beloved of Him and even among them the gopies of Vraja are decidedly supreme and again of all the gopies "Radha is the best"

Sri Rupa Goswami, in his Ujjal-Nilmani, Dankeli – Kaumudi, Lalita and Madhava Natakas, Stavamala, Krishna Das Kaviraj Goswami in his Govindalilamrta and Chaitanya-Charitamrta, Raghunath Goswami in his Vilapa kusumanjali and other stava poems, Ramananda Roy in his Jagannatha Vaivasha, and Viswanath Cakravarty Thakura in his writings and others extended the idea of about supremacy of Radha over Krishna as enunciated in Krishna Karnamrta.Krishna Das Kaviraj made Krishna who say that even the words of His beloved Radha gratify Him more than the praise of Vedas. (c.c Adi 4.126). In his Radharasa Sudhanidhi, Provodhananda, Saraswati says:

"Krishna Madhusudana who is hardly attainable by the Yogi's feels Himself glorified if He happen to be touched by the glorious wind set in motion by the agitated skins of Radha-Rani. "

CONCLUSION

Mahaprabhu collected for the first shataka of 112 Verses of Krishna Karnamrta from South India, although the book contains three Shataka. Krishnadas Kaviraj quotes the passages from it in different places in his famous Chaitanya Charitamrta (viz, Adi1 -57; Madhya 3.58,62,65, 78,21-136, 13-29, 32,Anta 18.54 and so on) Srila Rupa Goswami has taken at least five verses from it in his Bhaktirasamrta Sindhu and 3 verses in his Ujjalmilmani to support her views. Mahaprabhu, says to Ray Ramananda that this devotional principle is just the same as that found in Krishna Karnamrta (c.c Madhya 9.108-109)